



# "LEAD ME TO THE ROCK."

BY REV. V. M. SIMONS.

[Lines suggested on receiving a beautiful engraving, entitled "Lead me to the Rock," by J. W. Wain, from the original painting by Joseph John. The sacred text from which the title is taken, and which the engraving illustrates, is written in Psalm lxi, 1.]

"The Rock that is higher—O lead me!" he prayed.

The royal, the honored, the great;

"O lead me!" devoutly cried David, arrayed

In splendor of rule and of state:

"The Rock that is higher," the Rock that can save,

Where storms spend their fury and die;

The Rock that resists the tempestuous wave—

"The Rock that is higher than I."

When tides of temptation, or floods of distress,

In swelling commotion arise;

When hardships of life hold my soul in distress,

And doubt spreads a gloom o'er the skies;

When trembling, forgotten, forsaken, forlorn,

And darkness and danger are nigh;

"O lead me to the Rock!" be my prayer in the storm—

"The Rock that is higher than I."

That Rock "mid the ocean of ages has stood,

The ocean of sin and of time;

And still it defies all the roar of the flood,

That Rock of the ages sublime.

And "lead me!" the prayer of my youth and my age,

The prayer that is breathed in a sigh;

"O lead me to the Rock!" say the saint and the sage,

"The Rock that is higher than I."

No rock of Adullam, where David once fled,

Nor Maon nor Seneh of song,

Nor Hinnom's far stretching and wilderness bed,

Nor Eilat's proud fortress so strong,

For offered retreat from the sword of the foe,

When raging the warriors rode by,

So sure as that refuge a sinner may know,

"The Rock that is higher than I."

I read of a city of glory untold,

A city of splendor and fame,

A city that bulged and tounded with gold,

And called by a heavenly name;

The wall is of Jasper and mingled with green,

And sapphires, they flash in that wall,

And beryl, and topaz, and jacinth between,

And amethyst, emerald—all;

Chalcidion, blazing with color of fire,

And chrysopras, deep as the sea,

And carnelian, rich as the purple of Tyre,

The image of glory to be;

And sardonyx, colored and circled with blood,

And chrysolite, gem to behold,

A sea of pure crystal, encompassing flood,

As calm as though frozen with cold;

Foundations all garished with brilliance of stone,

And streets as transparent as glass,

And gates that flash pearl, and a glory-crowned dome,

A mighty, magnificent mass;

But stronger than all, and the fairest and best,

Supporting that city on high,

The Rock of all ages lies under the rest,

"The Rock that is higher than I."

For Heaven's foundations would waste with decay,

Though bulged of sapphire and gold,

Its grandeur and beauty would vanish away,

A tale of the years that is told;

And Heaven would fall with a boom and a shock,

The universe crumble and die,

If bulged on aught but the glorious Rock,

"The Rock that is higher than I."

The Rock of all ages is Jesus for me,

Foundation eternally sure,

The glory of God in His nature I see,

And feel that in Him I'm secure;

White'er the disasters of fortune or fame,

The worst of them all I defy,

He leads to the Rock that forever the same,

"The Rock that is higher than I."

## MISCELLANEOUS.

### IS WOMAN'S WORK A FAILURE?

BY REV. C. W. CUSHING.

MR. EDITOR: In the HERALD of Jan. 25th is an article from T. A. Goodwin, mainly upon the use of tobacco, which strikes so hard, and tells so many undeniable truths in regard to this deplorable habit, that I am exceedingly sorry to find in it one short paragraph, which, I am sure, is very far from the truth. I quote: "The crusaders began in the West, but their mission soon ended, with comparatively little permanent good except the development of woman's ability to agitate."

I do not hesitate to pronounce this a misconception, and hence a misstatement of all the facts in the case. What are they? In many instances the women do not now, as in the first stages of the movement, go into the saloons in companies to pray; and yet they have not stopped going to these places to plead with, and pray with, those who are engaged in this damnable business.

But has the writer of the paragraph in question ever thought what the condition of the temperance work might have been to-day, but for the crusade? We had reached the point where strong temperance men were beginning to make breaks in the dikes which had kept the swelling stream from overwhelming the land in a merciless flood of strong drink. Even Massachusetts had suffered her legal fortifications to be battered down.

When men had grown timid, and many of the most robust were seized with vertigo and spinal paralysis, and the flood-gates of hell were hoisted by legal permission; when partisan politics were inflaming the bad blood of bad men with bad leaders and bad whiskey, until for a time the worst of demagogues were gaining the ascendancy, and decaying old and young to ruin, and until good men covered their faces when they looked out into the future; God, in as wonderful a manner as He moved upon Luther or Wesley, inspired the pure, modest, praying women to do that from which they would have continued to shrink, if they had stopped to deliberate. Remember, these were not agitators, nor the leaders in woman's rights, who sought notoriety. But they were modest women, many of whom shrank from speaking or praying in their own churches even. In fact, large numbers of them did not believe in speaking and praying in public at all; but the Holy Ghost came upon them, and they went forth and prophesied and prayed. And what has been the result? I think any careful observer will see at least these two:

1. A large number of Christian women in all the Churches have become active, publicly so, in all forms of Christian work. I mean women who, before, were inactive in this sense. Go where you will, and you will find a change in this regard, which amounts to a real reformation. The good resulting from this, is beyond estimate.

2. These efforts have materially checked the progress of intemperance. I do not mean to say that intemperance may not be as threatening to-day as before the crusade; but I do mean to say that its aspect is, beyond question, materially different from what it would have been but for the crusade.

When all other efforts seemed for the time to be failing, and all other agencies powerless, aggrieved women arose in the strength of God, faced the destroyer, and for the time, at least, successfully resisted the flood. They did not attempt to repair the breaches in the old dikes, but to build new ones outside of these, so that if all others failed, they might arrest the flood and catch the drowning victims. In the name of God they set up their bulwarks. And I affirm that they stand stronger to-day than ever before. Their influence is felt more than in the active days of the crusade. They have not overcome the enemy, I know, for they have had to contend not only with wicked appetites and passions, but with the wicked legislation and more formidable opposition of wicked men.

But if you go to Brooklyn or New York, to Philadelphia or Chicago, to Cincinnati or Cleveland, or to many other large cities, I think you will find that the most hopeful feature of the temperance work, if not the only hopeful one, is that which is being done by the Christian women as the fruit of the crusade.

But the most important fact I have not mentioned. It is this: That through the direct efforts of these Christian women, scores, and, in some cases, hundreds of the most abandoned men and women, including many saloon keepers, are being reformed and soundly converted to a Christian life. I am not theorizing, but telling what I know from personal observation. Let me speak of this city as a representative city.

The work of the crusade has crystallized here into an effort to save drinking men and women, and saloon-keepers, by securing their conversion. They make no pretense to save drunkards by any other process—hold out no hope to them except in this way. These women have established several "friendly inns" in the city, three of them quite centrally located, in which they hold religious meetings on Sunday afternoons and evenings, and several evenings during the week. I want to speak of the "Central Place Inn," because I know more of this.

As in the other "inns," the meetings are conducted here entirely by the women, though ministers and others often take part. The women are from all the Churches—Presbyterian, Baptist, Methodist, Episcopal and Congregationalist. All of them have other work, except Miss Jenny Duty—a young woman of superior grade, culture and refinement—who gives all her time and energy to this work.

Their meetings are always full to overflowing, and made up largely of those who never are seen inside of churches, and never would be but for the influence here. I think I am not extravagant when I say that no ten Churches in this city reach and save so many of the abandoned as this one "friendly inn." Some of these are men and women of fine education, who have once been in high positions in society; but the bulk of them are those who have long or always been in the paths of sin. I go to these meetings and sit or stand in wonder at the manifest power of God among these people. Many of them are as ignorant of the "way of life" as the heathen of India, and they hang upon the words of these women somewhat as I fancy the poor did upon the words of Christ; and the women, in turn, seem to love these fallen wretches as though they were their own children.

In this "Central Inn" meetings have been held every evening, and many of the days since Christmas. Many are seeking Christ every day, and as yet, there is no abatement, but rather an increase of interest.

I began this letter with the intention of telling you something definite about these meetings, as they are entirely unlike any I have ever witnessed before. Specially, I wanted to tell you of one, which, I doubt not, was the most remarkable meeting ever held in Cleveland. But my letter has grown so long—as letters are liable to—that I will defer that until next week. Meanwhile, I ask you to pray for this work, which reveals something more than "woman's ability to agitate."

Cleveland, Feb. 2, 1877.

Sleep is death's younger brother, and so like him that I never dare trust him without my prayers.—Sir Thomas Browne.

## M. E. TRUSTEES AND STATE LAWS.

BY REV. CHARLES N. SMITH.

I write this article in reply to oft-repeated questions addressed to me, and by request of many pastors. For it appears that, to a quite large extent in the Conference, neither the law referring to Methodist trustees, nor the proper mode of organizing under it, is yet well understood. So far as I am able I will reply to direct questions before me.

1. "Is our Church property, held by trustees organized under the provisions of chap. 31, sec. 1, of the General Statutes of Massachusetts as amended April 15th, 1874, safe beyond question?"

It is absolutely safe. No law can make it safer. This will readily appear from the clear, explicit language of the statute. It is as follows:—

"The deacons, Church wardens, or other similar officers of all Churches or religious societies, and trustees of the Methodist Episcopal Churches appointed according to the discipline and usages thereof, if citizens of this Commonwealth, shall be deemed bodies corporate, for the purpose of taking and holding in succession all grants and donations, whether real or personal estate, made either to their successors, or to their respective Churches, or to the poor of their Churches."

2. "By what mode is a new board of trustees organized under this law?"

They are to be elected "according to the discipline and usages" of the Church; i. e., by the "quarterly conference, upon the nomination of the preacher in charge, or the Presiding Elder." That is all. Such an election is, under the law, an act of incorporation. Nothing more is needful. "To perfect the organization," it is asked, "is it not necessary that a secretary should be chosen, and be sworn before a justice of the peace?" No, nothing of that is needful. "But, is it not essential that by-laws for the government of the board should be adopted?" No, by-laws are not essential; they may be adopted or not, at the option of the board; but they are not essential. "But to complete their organization as a corporation, is it not necessary that they should at least appoint their officers, as president, secretary, etc.?" No; the board, for convenience sake, would doubtless do this; but whether officers are appointed or not, affects not in the least the fullness and completeness of their powers as a body politic. From the moment of appointment, trustees are completely empowered to take and hold the property of the Church.

3. "Can a board of trustees now organized under the old law so called, become organized under the law stated above, viz., chap. 31, sec. 1, of the General Statutes of Massachusetts?"

Yes. "How?" The process is simple. At the last quarterly conference of the year, appoint the trustees according to the discipline (the same persons comprising the old board in the first instance, if practicable, though it is not positively essential); then let the quarterly conference, by vote, request that the trustees then appointed act for the future as a corporation, under the provisions of chap. 31, sec. 1, of the General Statutes of Massachusetts. Then let the trustees so elected call a meeting under the old law, and pass a vote (to go upon their records) in compliance with the request of the quarterly conference held (place and date to be here given); they will from this date (here giving the date of their meeting) regard themselves as a corporation under the provisions of chap. 31, sec. 1, of the General Statutes of Massachusetts, and that their future action, as such, shall be in harmony therewith. The trustees from that date giving no further attention to the necessary legal forms of the old law, the old corporation under it ceases to exist, and the new corporation begins in law the successor of the old.

4. "Suppose trustees organized under chap. 31, sec. 1, should hold no annual meetings for the choice of officers, or for the transaction of any business, would that affect, in any respect, their corporate capacity?"

Not at all. Upon all this the law is silent. It leaves all to the option of the board.

Section 4, of chap. 31, as amended, is as follows: "No conveyance of the lands of a Church shall be effectual to pass the same, if made by the deacons without the consent of the Church, or of a committee of the Church appointed for that purpose; or if made by the Church wardens without the consent of the vestry; or if made by the trustees of the Methodist Episcopal Church without the consent of the quarterly conference." Trustees, hence, cannot make valid conveyances of church property without the consent of the quarterly conference.

"Will not this provision," it is asked, "work embarrassment where trustees may wish to negotiate a mortgage on church property?" We think not. A mortgage deed, given by trustees and approved by the quarterly conference, is valid like any other deed; and it is not to be supposed that a quarterly conference would, in cases of necessity, withhold its consent.

It is very desirable that all our boards of trustees should organize under this law. Such action brings them into organic unity with our peculiar confessional polity. Moreover, our church property becomes safe in any contingency. In its management the board is tied down by no corporate rules. It is to be governed only by the rules of the Discipline of the Church; and the trustees keeping within the Discipline, keep also within the statutes of the State. And as trustees are annually appointed by the quarterly conference, and are made amenable to it, all is kept simple and safe. Under any other statute, there is—there must be—in the nature of things, more or less of danger and peril.

## SEEKING THE POWER.

BY REV. J. J. LANSING.

In a great machine shop, where my ear was almost pained by the noise of many a rolling wheel, and turning shaft, and running belt, I made diligent search to find the power which caused all this motion.

I sought it first in a standing lathe, near by, whose perfect parts, balanced and burnished, were moving with unvarying precision. Each cog-wheel pointed to another still back of it, till going from one to another I found the last of them on a shaft, and at the end of this shaft, a belt wheel. Had I found the power? Not yet, for this wheel received an endless band, which ran from another wheel on another shaft. I followed that shaft to its end, its moving belt to another shaft, until I found the main belt and the main wheel, turned by the engine crank and rod. Still farther on I must search for the power.

It was not in the engine. When I found the steam-box and the steam I thought I had the source. But no, there was another pipe, which I must follow to the boilers. These, then, were the reservoirs of power, and this water the agent. Pleased at my supposed discovery, I was looking on in wonder, when all at once the engine stopped, the belts hung motionless, the shafting ceased to turn; and as one came running to see what was the matter, he threw open the furnace doors beneath the boilers, and looking in with him I beheld that the *fires were out!* The black coals lay on the grate unreddened by flame, for the closed draught had shut off the air, and the burning had ceased. So here I had found the source of all the power and motion; not in wheel, or belt, or shaft, or rod; not in engine, or pipe, or boiler, or water; but in the fire! When that went out, all stopped.

I was studying the machinery of our great Church, as it turns off its wonderful work, and searching for the power. I found it not in the great benevolent societies, not in the General Conference, nor the Annual Conference, neither in officials, organizations, anniversaries, or reports; not in our large membership, nor the political and financial condition of the country. The power was back of all these parts of the machinery, in the "fire" where God, like the powerful, subtle oxygen of the air, unites with the souls of the people, which are like the coals of the grate.

Then I looked into a well-managed local church, and considered the edifice, the organ, the choir, the preacher, the stewards, the leaders, and the congregation. I saw all these with other parts of the church machinery, highly polished, admirably adjusted. Going into the prayer-meeting I beheld the able direction of the leader, the order of the services, the ready activity of the people. But these were not the power. I found it in the heartfelt union of the people's souls with Christ, the blending of the burning air with the otherwise dead coals.

Pursuing my closer search, I found me a man having many a wheel and belt and shaft in his wonderful nature. He was serving God efficiently. Where was his power? I asked, and one answered: "In his energy." Another said: "In his education, his associations, his social position." Others said it was his appearance, his magnetism, his early training, his convictions, his sympathies, his temperament. Still others would have it that his power lay in fact, in skill, in keen insight, in power of self-command. But while some said one thing, some another, I went aside with the man and prayed him tell me the source and secret of his power. He answered, "I am but a coal, dog, not form, nor exposure to sunlight, neither angles nor lines in me, nor place from which I came, but my living union with the Holy Spirit furnishes my power to serve and glorify God." "How?" asked I. And he said: "I know not how. But as the mystery of the burning coal, where the omnipresent oxygen unites after one certain fashion with the dark, hard substance of the coal, and with it makes light and heat, splendor and power, so by my faith the Holy Spirit makes me alive to God and useful in His work."

Dear Christians, our life is in our union with God. While admiring the machinery for general and local Church work, and for personal enlargement, which this favoring age affords, let us keep the fire aglow. Away from the rattle and roar of the mere machinery of life, let us lay our souls in Christ's embrace, to burn and glow, to live and labor for Him. Have life above all things! And if you are now only a machine standing still, rusting and useless, or now and then working wearily, seek unto the God of Isaiah, of John the Baptist, of Peter and Paul, the God and Father of our Lord Jesus Christ, who shall baptize you with the Holy Ghost and with fire.

One of the best "confessions of faith" ever devised, is a straightforward, useful, cheerful, consistent Christian life.

## THE MEXICAN REVOLUTION.

It is evident from the comments of the American press, that there is generally a very imperfect understanding of the revolution through which Mexico has just passed. This is not very surprising, since even here the reports are so conflicting that one scarcely knows what to believe, and often half concludes to believe nothing except what he sees. However, I will venture to give a brief outline of the events that certainly have occurred, and their bearing upon the country.

A little over a year ago it became manifest that Don Sebastian Lerdo de Tejada, the president, was contemplating re-election, although the country at large did not desire it. His failure to fulfill the hopes of those who placed him in power; his opposition to the construction of railroads by foreign capitalists, and his neglect to do it by Mexican; his impoverishment of the national treasury, by diverting its funds to personal ends; and his imposition of extra imposts which were injuring the business interests of the country, were reasons urged against his longer continuance in office. To prevent his re-election and to "reform" the government, Gen. Porfirio Diaz inaugurated a revolution against him, issuing a manifesto to the people, since known as the "plan of Tuxtepec." This was about one year before the expiration of Lerdo's legal term of office. But why not wait till election, and defeat him at the polls? This to an American is a very natural inquiry, but is very quickly answered here by saying that such a thing is impossible. One is reminded of the doctrine, "Once in grace always in grace," for here it is, practically, once in office always in office, unless removed by force or by death. The elections for years have been regarded as a farce, the choice of officers not depending upon the votes cast, but upon the will of those in power. This being the case, there was no hope of a change but in recourse to arms.

In the year of confusion that has followed, levying of troops, marshalling armies, destroying the railroad, putting forced loans, robbing business, robbing and devastating, high-sounding manifestos and pronouncements, decrees and counter decrees, great battles and decisive victories, have been the order of the day. Yet in it all there has been little blood shed. Probably more men were killed in the election campaign in the Southern States than in all this year of war in Mexico. These people have the faculty of fighting a great deal without hurting any one. Of the battles that really have been fought, no official reports have been given. Even the battle of Teocac, on Nov. 16th, which resulted in the defeat and utter rout of Lerdo's army, and his flight from Mexico, has not been officially reported, and is believed by many to have been in large measure a sham. Silver dollars have been far more effectual in this struggle than bullets or bayonets. In fact, it has appeared that a few thousands would buy over any force in favor of the revolution, and not unfrequently whole battalions and regiments of the government troops have passed over to the enemy without firing a volley. There is very little patriotism in the army, but money is a controlling power.

The revolution was chiefly confined to the States east and south of Mexico, until November, when it became general. The congress having declared Lerdo re-elected, Chief Justice Jose M. Iglesias left the capital, and issued a "plan" in Salamanca, in the State of Guanajuato. Going to the city of Guanajuato, he declared himself the constitutional President *ad interim* of the Republic. A considerable force was soon at his disposition; several States recognized his claim, and he became very popular. His entrance into Guanajuato was on Oct. 31, and it was while Lerdo was occupied with this new fire in the rear, that Gen. Diaz, on the 16th of November, attacked and routed the government forces under Gen. Alatorre at Teocac, near Puebla. This was immediately followed by the flight of Lerdo and the occupation of Mexico by Diaz.

Until this time it was supposed that there was an understanding between Diaz and Iglesias, and the whole country rejoiced in the supposed termination of the war, and thought an era of peace had dawned upon poor, stricken Mexico. But less than a week sufficed to dispel this happy dream. Instead of peace, a new conflict began between these revolutionary chiefs. Diaz declares himself President *ad interim*, also, and Iglesias maintains the legality of his claim. The people and the press cry out for peace, and an agreement between these leaders. Conferences are held by telegraph, but to no purpose. Diaz leaves the capital, and begins his march against the new enemy. Negotiations continue, but without effect. Now come political somersaults. Some States that have remained faithful to Lerdo "pronounce" in favor of Iglesias; others in favor of Diaz. Generals that have recognized Iglesias, "repronounce" in favor of Diaz, and vice versa. For two weeks the army of Iglesias arguments day by day, but as Diaz comes nearer, the former begins to fall back. Soon defection commences, and in two weeks more he has fled to the Pacific coast; his army has entirely disintegrated; and with one little skirmish, less than a score were killed, the remnant of the force capitulated, and Gen. Diaz becomes master of the situation. As he advances from one State to another, the old officials step down and out, and he names military governors who have dominion until the new elections occur, and the country returns again to a peaceful and constitutional regime. At the present writing Diaz is in the State of Jalisco quenching, as is

supposed, the last embers of armed opposition to his "government."

Now, what is the significance of all this change? Lerdo had suffered many of the laws of reform to become a dead letter, and the constitution of '57 was violated in many ways. It was believed that he had fallen largely under the influence of the Roman clergy. For this the Liberal party, demanded a change. Gen. Diaz is acknowledged to be an honest and thoroughly liberal man, and it was believed that in his hands the cause of liberty and progress would be greatly promoted. He was looked upon as a second Juarez, who would lead his country forward to an honorable place among the civilized nations of the earth. But one is doomed to constant disappointments in Mexico, and even this man whom all regarded as a "good Republican" has named to many of the important offices life-long Conservatives, and men who were prominent Imperialists in the days of Maximilian. This is evidently a concession to the Church party to receive the support of the clergy, but argues badly in favor of reform. Such men as governors have already permitted religious processions in direct violation to the reform laws. However, in other States his appointees are Radicals, who propose to execute the laws to their full extent. Probably the majority of the important officials of the country are Liberals, though of this I am not sure. But the policy is certainly a wavering one, and does not give promise of that improvement and reform which the "plan of Tuxtepec" has heralded so loudly. It is hoped, however, that the long-desired railroad from Mexico to the Rio Grande will now be undertaken, as well as other important improvements. These once fairly begun will do much to quiet the restless spirit of the people, and to conserve the internal peace of the country.

It is probable, also, that with the return of peace Gen. Diaz will make some changes in those posts where he has placed unworthy men, and thus reduce his system to something like harmony. Within a few weeks the elections will occur, and probably before this writing sees the light, Porfirio Diaz will have been elected constitutional President of the Republic, and that which was the revolution will have become the legal government. Such is the historic sequence of events in revolution-loving Mexico, and from the past we divine the future. Irregular and unconstitutional as such movements are, and dubious and uncertain as Diaz's present policy seems, we cannot but believe that in the end the country will be benefited, and the triumph of Liberalism made more sure.

Mexico, Jan. 1877. PEREGRINO.

## Our Book Table.

SELECTIONS FROM THE WRITINGS OF LORD MACAULAY. Edited, with occasional notes, by George Otto Trevelyan, M. P. Harper & Brothers. For sale in Boston by Lee & Shepard. 8vo, 472 pp. This handsome volume is published in uniform style with the two volumes containing the very popular Life of Lord Macaulay, also edited by his nephew, Mr. Trevelyan. Such abridgments of works are usually an abomination to a bibliomane and to a scholar, but to ordinary readers and young students in English literature, nothing could be handier or more entertaining. Admirable portraits of character, and pictures of battles and noted scenes are here gathered from the historical writings of Lord Macaulay, and choice specimens of his remarkable literary criticisms, selections from his best review articles and from his poems, are added. It is, altogether, a rare and entertaining volume to take up for intellectual recreation and family reading.

A new, very handsome and cheap edition of the latest English edition of THE LIFE AND CORRESPONDENCE OF THOMAS ARNOLD, D. D., by Arthur Penrhyn Stanley, D. D., Dean of Westminster, has just been issued by Scribner, Armstrong & Co. 8vo, 400 pp. Price \$2.50. Illustrated with a fine portrait of Dr. Arnold. We purchased, and read with lively interest the first American edition of this remarkable biography—a remarkable in its subject, in its substance, and in its style—more than twenty years ago. Few biographies have made so strong and permanent an impression upon the memory and intellect of us as this. It has done more to raise the social position of the educator, to broaden the conception of education itself, and to awaken a manly conscientiousness in the discharge of the delicate office of an instructor of youth than any one volume published during the last quarter of a century. We heartily commend this fine volume to all teachers and to the general reader as one of peculiar interest and profit. For sale in Boston by H. A. Young & Co.

Readers familiar with the topics of Dr. Arnold's famous Rugby Sermons will be struck with the similarity to them, as to their themes and their singular appropriateness for the young students to whom they were addressed, of the few published sermons of the late president of Harvard University, James Walker, D. D., LL. D. Roberts Brothers have just issued, in a handsome volume, twenty-six of these posthumous, but remarkably finished discourses. Religion not a science but a want, providence, spiritual death, nominal Christianity, the daily cross, "am I not in sport?" honesty, dangers of college life (a most wholesome and excellent homily), the sin of being led astray (the most striking and practical in the volume), the young man's dream of life, etc.—these and their like are the subjects of these polished but powerful pulpit discourses and persuasive discourses. No student can read the volume without profit. It is not just the treat, perhaps, to place in a young man's hand to awaken his conviction of his immediate need of being reconciled to God and receiving the life of Christ into his own soul, but it will culture him in the Christian life, become a fine test of his living faith, and stir him to many endeavors after a noble and useful course.

Harper & Brothers issue a fine and cheap edition of a work which has met with a very favorable reception in England—A GUIDE TO KHIVA: Travels and Adventures in Central Asia, by F. R. Burnaby (Captain of Royal Horse Guards), with Maps and an Illustrative Appendix. 12mo, 400 pp. For sale in Boston by Lee & Shepard. This is a

series of lively personal adventures through the portions of Central Asia occupied up by the Russian army, and more elaborately described by the pen of Secretary Schuyler and public Russian documents. The free and easy style of the royal guardsman, however, gives a remarkable piquancy to the volume, and makes its reading a constant stimulant. As the scene of the important events to occur during the closing years of the present century, and of the further development of the mighty empire of Russia, these volumes upon the territory of its latest conquest have a special interest.

AN INTRODUCTION TO POLITICAL ECONOMY. By Arthur Latham Perry, LL. D., of Williams College. New York: Scribner, Armstrong & Co. 12mo, 248 pp. Price \$1.50. For sale in Boston by H. A. Young & Co. This text-book is introductory to Dr. Perry's Elements of Political Economy. It is an able, clear and concise statement of the rudiments of political economy with a vigorous presentation of the free trade and hard money theory. Its leading subjects are, value, production, commerce, money, credit and taxation. It is an interesting volume for popular reading as well as for class study, and

The Christian World.

MISSIONARY DEPARTMENT.

"All the earth shall be filled with the glory of the Lord."—Rom. xiv. 15.

BY REV. R. W. ALLEN.

CEYLON.—The great struggle

called "the ecclesiastical civil war" is still going on more fiercely than ever, and is taking a strong hold on all classes of society. The Hindus of Jaffna have become parties in the struggle, and have gone so far as to memorialize the queen for disestablishment. The movers in this struggle against Establishment are in earnest, and will not waver their efforts till their object is gained. The laboring classes, many of the planters, and officers of the government favor the movement. The population of Ceylon is two and a half millions, of which 55,000 only are enrolled as Protestants, and of these only 10,000 belong to the Church of England, and the average attendance of the religious services of the Church in 1875, was only 2,197. For this small number the government keeps up the Establishment at an annual expense of £10,394, collecting this from all denominations (in taxes), and of course the larger part from those who are opposed to the Establishment. The present governor of Ceylon, as well as his predecessor, has felt the injustice of keeping up her majesty's home government; and therefore to listen to the advice of these officials and others by Lord Carnarvon, will only hasten the disestablishment. The days of the Establishment in Ceylon are numbered.

AFRICA.—THE GAMBIA MISSION.

The Wesleyan Missionary Society established a mission at Gambia, at the mouth of the Gambia river, Africa, in 1821, which has been quite successful. There is a settlement two hundred and fifty miles up the river, on MacCarthy's Island, of about 1,500 inhabitants, once occupied by the mission, but subsequently abandoned, now to be reoccupied by the Rev. Henry Lamb. An advance movement of two hundred and fifty miles further into the interior is to be made by the Rev. George Adcock and Mr. McKee, a catechist, for the purpose of establishing a mission in or near Medina. The missionaries connected with this mission are full of spirit, enterprise and courage, and are resolved to move towards the interior as fast as possible. The mission has about eight hundred members, and is in a good condition for an advance movement.

BULGARIA.—Bishop Andrews

recently visited Bulgaria, writes of the state of things there as follows:—"The political condition of Bulgaria greatly increases the difficulty of our mission work. The minds of men are pre-occupied and agitated. Great changes are either hoped or feared. The people, divided by race and by creed, distrust, fear and hate one another. The Mohammedan, naturally indolent and cruel, is now the more so that the loss of power is threatened. The native Christian smarting intolerably under his wrongs, and yet is intimidated by his experiences. Many of our preachers find the people unwilling to attend a service, which may possibly be interpreted as a convulsion of insurgents. The dreadful events of last spring, mostly occurred south of the Balkans, and therefore a hundred and fifty miles, it may be, from this centre of our work. None of our preachers or members lived in the immediate neighborhood of the massacres. But their influence has extended far and wide. A state of apprehension exists in both classes of society. Men watch one another jealously. Many violent deeds are done. It is not safe to travel away from the great highways, nor to congregate under circumstances capable of misapprehension."

SUCCESS OF MISSIONS IN INDIA.

The Rev. S. H. Kellogg writes from Allahabad that the last returns of the mission work in India demonstrate that with only five hundred and seventeen Protestant missionaries to 200,000,000 people, with all the inveterate hatred of fanatical Mohammedanism and all the power and prestige of a venerable Brahminism against them, the Church of Christ is, as a matter of fact, gaining on the world to-day at least as rapidly in India as in the most favored sections of America; indeed, the exact figures would be to the advantage of the Church in India. If this be true, does not the question suggest itself, is the Church at home doing her whole duty to bring the world to Christ?

ITALY.—Signor Gavazzi

says of the extraordinary success of missions in Italy: "Fifteen years ago, there were only five Protestant congregations, and about 400 communicants in Italy, while now there are 121 congregations, 8,000 communicants, and about 41,000 hearers."

THE OUTLOOK.—The outlook

for increased missionary collections in amounts is most encouraging. The Churches are responding nobly to the call of the Missionary Society to sustain its present work, and remove its debt.

SHALL WE RETRENCH?—Dr. Cham

berlin, of Madras, India, who has been engaged for fifteen years in mission work in India, said in an address recently: "The Bible is in two hundred tongues. The world is ready to yield, and now we hear a voice. It is: 'Retrench, retreat, draw in your oar.' The Church of God in America is too poor to go on. Hold to what you can, but try to do no more.' Is this the way the Church of the living God helps His cause? Said to say, 'It is.'"

THE SABBATH, AND WHAT SHALL WE DO WITH IT?

BY REV. G. W. NORRIS.

Many Church members seem restless under the restraints of the Lord's day, while others practically ignore all such restraint, and think their own thoughts in evident disregard of God's Sabbath law.

We are not certain that the old Puritan method of Sabbath keeping was the wisest possible, nor dare we affirm that the modern has reached perfection's height. The substitution of Ledger literature and fascinating though trashy fiction, whether in yellow paper or turkey morocco, for the New England primer and Assembly's catechism style of the last century, may succeed in keeping the young people at home for part of the Sabbath, but it may prove to be at fearful cost; for, if godly (?) parents make such attractions the source of Sunday home love in their children, they may find those children doubting soon the reality of the parents' religious experience, then the possibility of any such experience, and soon, with stupefied conscience, bewildered judgment, and demoralized soul, the child is swept away by a tide of wickedness, and lost.

The rationalist's plan of holiday Sabbath keeping finds no apologist here. We do not believe that "beer-gardens, concert-rooms, dance-halls, and excursion trains are legitimate Sabbath institutions, and should be as fashionable in our country as Churches, Bible schools and prayer-circles."

Romanism at her best estate claims for her devotees only the morning for devotion, and regards attendance at mass, punctual payment of dues, and regular confession, as proof of piety; while it is sadly true that the type of religion she inculcates rarely cures its subject of lying, profanity, drunkenness, or theft (from heretics); and the demoralizing influence of the Sunday procession, with priestly robes, ecclesiastical regalia, and martial music, recalls and intensifies Sir Walter Scott's remark, "Give the world one-half of the Sabbath, and you will soon find religion has no stronghold on the other half." Blackstone says, "Profanation of the Sabbath is an offense against God and religion, and corruption of morals usually follows it."

But what is profanation of the Sabbath? This we may learn by diligent study of the Word of the Lord. "To the word and the testimony," God says (Exod. xx. 9), "In the Sabbath of the Lord thou shalt not do any work," etc.; and Providence endorsed the statute by staying the manna's fall, and preserving its quality through the Sabbath during Israel's wandering (Exod. xvi. 22-27). God's work in the human constitution also recognizes this law. Even atheistic France found periodic rest and refreshment necessary after her had, by human statute, abrogated the divine law. She might as well have ordained that henceforth no man should use food. She could not avoid the necessity which God had implanted in human nature.

Dr. Cullis says, "Man must rest from labor at least one day in seven, or his constitution is undermined, and a foundation of disease laid." Another says, "Apoplexy and paralysis frequently result from lack of Sabbath rest for body and brain." "The more faithfully," says Sir Matthew Hale, "I apply myself to the duties of the Lord's day, the more happy and successful is my business during the week." We therefore conclude that physical rest and refreshment is one part of God's design in the institution of the Sabbath, and no man can either safely or innocently ignore His obligation.

The Sabbath has also a memorial significance: My Sabbath is a sign between Me and you (Ex. xxxi. 13-17). This fact enables us to understand the name given it in Lev. xxiii.—"a day of holy convocation;" for we see at once the advantage of assembling the people of all ages and both sexes for instruction in, and study of, the Word of the Lord, alike in the interpretation of its symbols and prophetic declarations as in the enforcement of its precepts and reception of its promises. Lying in bed all day for a healthy man, is as really a breach of the Sabbath law as loafing about the streets or working in the shop. Our Saviour's habit of Sabbath attendance upon, and participation in, synagogue service (see Luke iv. 16—John xviii. 20) was good enough example for the apostles, and they faithfully followed it (Acts xviii. 24).

Our Lord's teachings and practices concerning the Sabbath affirm its chief design to be the improvement of man's acquaintance with God by personal communion with Him and study of His Word. And, since the priests in the temple service did habitually, by hard work, profane (in the Jewish sense) the Sabbath and were bewitched, we conclude that any work done truly for love of God in the name of Christ, and for the salvation of men, is pious, and hence legitimate to the day. But any work undertaken for personal pleasure or profit is as truly impious, and not to be indulged.

The sin of such labor consists mainly in that it makes the religious use of the Sabbath impossible to him who engages in it, and at the same time throws the whole power of his personal influence on the worldly, his sinful side.

A minister, addressing a pious colored woman, said: "Mary, is not the love of God wonderful?" Mary simply, but we may add unblushingly, replied: "Massa, massa, me do not tink it so wonderful, 'cause it do just like Him."

RELIGIOUS NEWS.

Rev. Dr. George B. Jocelyn, president of Albion College, died at his home in Albion, Mich., January 27th. He was a well-known preacher and educator, and was twice a member of the General Conference.

The first step toward disestablishment has been taken in India. The government grants in the Madras presidency will be withdrawn after March, except for military chaplains.

The Reformed Church of the United States (German Reformed) reports for 1876 six district synods, 45 classes, 664 ministers, 1,333 congregations and 141,692 members. The benevolent contributions were \$71,967; to local objects, \$32,173.

The Baptist Year-Book reports the number of baptisms in the United States for 1876 at 109,084, against 87,874 the previous year. The total membership is given as 1,932,385, being an increase of 117,055. A very fair showing, indeed.

The Catholic Directory for 1877 reports that the number of Catholic churches in this country is 5,292; of priests, 6,297. The estimated Catholic population is 6,200,000.

The Universalists report for this year 69 associations, 890 parishes, with 41,029 families; 656 church organizations, with 32,947 members; 642 Sunday-schools, with 55,463 teachers and pupils; 756 churches, worth, above indebtedness, \$7,465,495. They report also 5 colleges, 2 theological schools and 7 academies.

The general catalogue of Union Theological Seminary, New York, shows that in the forty years of its existence, it has sent out 1,070 graduates, 104 of them foreign missionaries.

The meetings in the Chicago Tabernacle are being continued by Messrs. Whittle and Stebbins, the latter taking the place of Mr. P. P. Bliss. The audience-room is filled to its utmost capacity.

Each pastor in the English Presbyterian Church receives one thousand dollars per annum from the Central Sustentation Fund. To this sum each congregation adds whatever it may be able, or may please to add, and thus the vexed question of ministerial support is satisfactorily settled in that Church. Some salaries go up to four and five thousand dollars a year.

By a vote of forty-five to forty-two, it was resolved that the First Universalist Church in Bergen, N. J., should hereafter have a male pastor, thus denying the present minister, the Rev. Phoebe A. Hanford. It is probable that her friends will leave the Church and organize another.

The total gain in all the synods of the Lutheran General Synod, in the last year, has been 7 ministers, 6 congregations, and 1,221 members.

The sum proposed as the French Government subsidy to the Protestant Churches of the Republic is about \$300,000. This is an increase of about twenty per cent. on the amount of previous years. If it should be adopted, the government pay of Protestant ministers would be about that of average American country pastors.

Rev. John R. Selwyn, of New Zealand, has been appointed Bishop of Melanesia, to succeed Bishop Patterson, who was murdered a few years ago. Melanesia includes the islands of the South Pacific.

Sixteen out of twenty annual conferences of the Methodist Protestant Church have voted in favor of calling a general convention to meet next May, to ratify the basis of union with the Methodist Church.

Ex-Governor Haines, of New Jersey, died at his residence in Hamburg, N. J., January 20th, in the 76th year of his age. He was a man of high standing and great influence, and was an elder in the Church near which he resided, living a consistent, honored Christian life. On Monday, January 29th, Mrs. Thomas C. Doremus, the sister of Gov. Haines, died in New York city. She knew not of her brother's death, and went, unconscious of his departure, to greet him on the other shore. She was one of the foremost of the Christian workers of New York city—the president and the effective head of the Woman's Missionary Union. In the fulfillment of this office she became known to numbers of missionaries abroad, who will hear of her decease with unfeigned sorrow.

EDUCATIONAL.

The Massachusetts Institute of Technology has 293 students.

It is settled that at the end of five years Vassar College is to receive the \$40,000 willed to it by J. B. Lyon, of Cleveland.

The will of the late Anna Huntington, of Benford, P. O., a native of Vermont, is reported, leaves \$202,000 as a fund for the benefit of the common schools of Vermont.

President White, of Cornell University, states that the young lady pupils average ten per cent. better on the examination papers than the young men.

The number of public schools in California is 2,260. These were attended during 1876 by 184,787 pupils. The money for support of schools given by the State was \$236,527.

The number of students at Harvard College is just double that of twenty years ago, there now being one thousand three hundred and seventy on the rolls.

The Massachusetts Board of Education has elected John W. Dickinson, of Westfield, as its secretary, in place of Hon. Joseph White, resigned, who has held the office for sixteen years.

In the industrial department of the Kansas State Agricultural College, instruction is given in carpentry, cabinet and wagon-making, blacksmithing, turning, dress-making, printing, telegraphy, scroll-sawing, carving, engraving, and photography.

The Peabody Fund to be distributed in Georgia in 1877 amounts to \$6,500. Since the war nearly every female college is in a languishing condition, and many flourishing male schools have also been closed. The members of the legislature have the right of appointing 219 free students to the State University, yet not more than one-fourth of that number can be induced to attend, in consequence of the poverty of the people.

The trustees of Dartmouth College have elected Rev. Samuel C. Bartlett, of Chicago, president of the College. He is an alumnus, and for a time was a tutor in that institution. For six years he was Professor of Intellectual philosophy and rhetoric at the Western Reserve College, Hudson, Ohio. He is now Professor of Sacred Theology at the Chicago Theological Seminary, where he has been for sixteen years.

Professor J. O. Wilson, of Bloomington, Ill., has in charge the special instruction in elocution at the Drew Theological Seminary for the present year. Rev. Wm. M. Taylor, D. D., editor of the *Christian at Work*, delivered a lecture on "The Minister's Library" before the Seminary, Feb. 7th.

The University of Edinburgh enrolls this year two thousand three hundred students, a number not very different from that of the University and Colleges of Oxford.

Charles Craddock, esq., of Astoria, Ill., has given \$30,000 to Johnson College, Quincy, Ill. The trustees have determined to change the name to Craddock College.

The new catalogue of Dartmouth College shows eighty members of the faculty against thirty-seven last year. There are 439 students in the university against 479 last year, the academic department having lost thirty-five, the scientific two, the agricultural five, and the medical gaining two. About seven hundred new books have been added to the library, which now contains 54,600 volumes. Three new scholarships have been added, two taken away, seven less are received from the income of lands given by the State, and two less from the ministry fund.

SCIENTIFIC AND INDUSTRIAL.

Dr. Peters has discovered his 27th asteroid. The whole number now is 170.

The mineral oil springs of Bakou are to supply the fuel for the Russian war vessels in the Caspian; experiments have been carried on for more than a year, with results so satisfactory that the furnaces of four vessels are to be immediately altered to suit the oil, making seven vessels in all which will employ the Bakou petroleum.

Behm and Wagner have issued their annual review of the population of the earth, which they divide as follows: Europe, 309,178,300; Asia, 824,548,500; Africa, 199,921,600; America, 85,519,800; Australia and Polynesia, 4,748,800; or a total of 1,423,917,000.

J. B. Lippincott & Co., of Philadelphia, have purchased the stereotype plates and copyright of the entire series of Worcester's Dictionaries, seven in number, and will hereafter publish them.

The treasures discovered by Dr. Schliemann at Mycenae have arrived at Athens, with the exception of the sculptures. They have been deposited in the Hellenic Bank until a proper place can be provided where they may be properly arranged and exhibited.

Ex-Postmaster General Jewell, while minister to Russia, discovered the secret of making Russia leather. Gov. Jewell found that the peculiar secret was imparted by the use of birch bark tar in dressing the skins instead of tallow. He sent ten barrels of the tar to various leading leather manufacturers in this country, with instructions, and the result is that genuine Russia leather goods are now made in America, and doubtless will soon be sold at nearly 50 per cent. below former prices.

An expedition is to be sent from England to complete the exploration of western Palestine. The command will be assumed by Lieut. H. H. Kitchener, who was with Lieut. Conder in 1874-75. He will have a staff of four non-commissioned officers. He will first survey the northern portion, including Galilee, and will then take up one or two unfinished portions of the south, and execute a general revision of the whole country. He proposes as well to clear out and restore Jacob's well.

The sum of \$35,000 has been collected for the Liebig memorial. A discussion about the site of the projected monument has arisen between the rival committees of Gießen and Munich. It has been resolved that both towns shall have a similar memorial, and that these shall be cast in bronze, the sum collected sufficing to cover the expense of both.

After long-continued labor Leverrier has completed the study of all the members of the solar system. His chief object was to decide the question whether there is an ultra-Neptunian planet. The conclusion is negative; there is nothing indicating the existence of a body outside of Neptune.

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# ZION'S HERALD.

THURSDAY, FEBRUARY 22, 1877.

The meetings at the Tabernacle, with the exception of the first two days (stormy and cold) of the past week, have been crowded as ever. On several evenings every seat and standing place have been filled, and hundreds have found the doors closed upon them. To meet the growing desire, especially of visitors from adjoining towns, services are held this week on four afternoons (Tuesday to Friday inclusive); two sermons upon heaven and two upon grace, the way to reach it, are to be preached by Mr. Moody, and will be repeated in the evening; the afternoon audiences being requested not to seek to occupy the seats in the evening.

The character of the meetings has been quite similar to those of the preceding weeks. The preaching of Mr. Moody has been as heretofore, simple, devout and earnest. The secular papers say he is more sectarian; but he simply falls upon more distinctive doctrines of the New Testament. His ministerial assistants have become warmed up to the service and proffer him better aid. The great lack has been of skillful instructors in the inquiry-room; but the Holy Spirit will doubtless separate the right workers for this service. There has not yet been manifested that deep, pervading and solemn conviction in the atmosphere of the Tabernacle meetings that was said to attend the later services in Chicago; but the evangelists say that the spiritual interest of the meetings more than meets their expectations at this period in their progress, and promises the greatest moral work they have yet witnessed. May their largest expectations be fully realized.

Some of the petitions sent to the Tabernacle can be best answered, instrumentally, at the place from which they came. God works by human means where they are available. He will not work a miracle to compensate our lack of proper service. It is proper to seek prayer for our relatives, for our friends, for persons terribly tempted, and for local Churches, but let us stand ready to be the hands, or voices, or messengers which God may use in answering the prayer. Let us not fail to speak the tender and wise word, to offer the helping arm, to go out and seek the wandering and lost. Some of the petitions for pastors and Churches have a very business-like and mechanical tone, to say the least, about them, and some seem to have just a little flavor of cant or hypocrisy. There is an air and significance about the request as if it came from one who was self-conscious of a higher order of piety, and who in a patronizing rather than heart-broken spirit calls public attention to the worldliness of the Church with which he is connected, as distinguished from his own earnestness. As we pray or seek prayer let us also humbly say, "Here am I, Lord, bless and send me!"

A great city has been called a great sore and a social sewer into which the filth of the whole country is drained; but it is a fountain receiving and sending forth upon the surrounding country both sweet waters and bitter. A city is not a mere receiver; it is a giver forth of mighty influences; a fulcrum on which the forces of the age act upon the whole land; a centre in which the energy of a people lies coiled and prepared to make itself felt to the world's end. A city is not to be thought of as only evil. It is a concentration of social intensity and potency; a short method of multiplying a man several times into himself, of quickening and vivifying the currents of life, as by the shock of a huge battery; but these modifications may be for good or evil. The city sends forth what it is, what it is, just as the individual emits the particular influences that distinguish his character. An evil in a city is a terrible evil, for it is held up to view, it is projected with prodigious force upon the country about. A good influence in a city is an unspeakable benefit; it is felt far around. A city is an engine—a vast propulsive machine for hurling its social projectiles across the country.

This should lead us to plant our good agencies in centres. A live Church in such a position can do forty times the good it could in a sparsely settled section. You should not fail to stand in the line of the good influences in such centres. If a Cook, or a Moody come, be sure to obtain the good they bring for you. In the use of their means they have an important vantage ground in a city. They are in sight of all the people within and without the city limits. Intrenched within the Tabernacle, Moody ought to produce such a moral con-

vulsion as to revolutionize the spiritual life of Boston and its suburbs; and this will be the case if the good people co-operate by faith and labor.

Mr. Moody shows both remarkable sense and devout piety in his success in managing especially his ministerial co-workers. They are all human, sometimes remarkably developed in this direction. They have the natural weaknesses, and jealousies, and ambitions of men, in many instances, at least, but partially sanctified. They represent both different branches of the great Christian family and different Church homes of the same family. They have natural desires to secure as much local benefit for their flocks, and as much public recognition for themselves, out of the great work, as possible. Mr. Moody has not yet become personally acquainted with but a limited number of the pastors that attend his meetings. These naturally appear at first quite conspicuous in his services. But his hearty, manly and Christlike earnestness and brotherly tenderness, when he meets them together, melt down these growing walls of selfishness, cement a true bond of brotherly charity, and inspire a common desire for the simple triumphs of the Gospel in the salvation of souls.

We have in our day felt called upon to say a good many severe things in reference to our Southern fellow citizens. We have not perhaps felt as much sympathy as we ought for their terrible losses during the late civil war, but there is one drop which has just fallen into their cup of bitterness, for which their heartiest foes might feel moved to proffer them sincere pity. Mr. Martin Farquhar Tupper has been visiting the South. He spent quite a period in Charleston, S. C. The well-known "chivalry" and elegant courtesy of Southern families quite melted him over. He has been born again; we should say, however, rather of the flesh than of the spirit. All his former British sentiments as to the horrors and wrongs of slavery, as heretofore existing at the South, have vanished into empty air. He humbly asks forgiveness for the shocking misapprehensions under which he has been laboring. All this might be endured. But he catches an inspiration also, unleashes his Pegasus, and runs such a raid over the South as that happy "sunny land" never suffered before. The extortions of "carpet baggers" are nothing to be compared with such an affliction. He tells them, in amazing stanzas, that the world has entirely "misjudged, mistrusted and maligned" them; that they fought, in the late struggle, not for slavery but for liberty. The beautiful relation that had, by divine appointment, existed among them, had a few blemishes, indeed; but was a blessing after all, even if somewhat disguised.

Doubtless there had been some hardships and cruelties. Cases exceptional, evil and rare. But to tell truth—let me confess you—Kindness ruled, as a rule, everywhere. Servants—if slaves—were your wealth and inheritance. Born with your children and grown on your ground. And it was quite as much in their hearts as in ours. Still to make friends of dependents all around.

He hastens to make his confession, meekly kneeling upon the knees of his noble soul:

Generous Southerners! I who address you  
Shared with too many belief in your sins;  
But I repent it—thus—let me confess you—  
Knowledge is victor and everywhere wins:  
For I have seen, I have heard, and am sure of it,  
You have been slandered and suffering long,  
Paying all slavery's cost, and the care of it,  
And the Great World shall repeat of our wrong!

There! we are almost sorry for the South. Their punishment is greater than average men can bear. To go down to posterity immortalized in such straits is worse than to have Mr. Chamberlain for Governor!

Our Universalist friends in this vicinity seem disposed, in their official organ, to render all response to the letter of Dr. Ryder to Mr. Moody challenging his charity because he does not invite them to co-operation in his evangelical work, unnecessary. They can neither accept nor endure his later teachings. They do not believe the subjects of his labors are in the spiritual condition he pictures; they are astonished that he believes in a personal devil, and they are shocked at the earnestness of his convictions of the imminent and eternal loss of the soul, on the part of the unconverted hearers that throng the crowded audiences. How can two walk together unless they are agreed? In the work of reforming drunken men they have an interest. In the general awakening to the consideration of spiritual truth they find themselves to be in sympathy with the movement. But they do not hesitate to declare their absolute unbelief in the very fundamental truths upon which Mr. Moody stands. They do not wish to bear "sin" preached about so much, but love and holiness. Our radical views of man, of God, and of eternal life, are as wide apart as it is possible for them to be. The doubts, the denunciations, and the pity of these neighbors of ours, who have a religious philosophy of their own, an interpretation of Scripture that we cannot accept, and a theory of the life to come for which we can find no adequate foundation, do not change our convictions, neither do they destroy our charity or forbid our appreciating in them whatever things are lovely or of good report. But it is evident, by their own showing, that we cannot work in revivals together.

In an adjoining town is an excellent Christian lady, whose infirm health forbids her attending the great meetings in the Tabernacle, or even laboring in her own Church. But her heart is in the work. Her prayers are not withheld. She gathers every report of the services held in the Tabernacle, from daily and weekly papers, that she can obtain, and after reading them herself, she clips the sermons and incidents, and sends them around the country to such of her friends as she thinks will be best provided by them. It may appear to the divine Master, that this loving but invalid disciple is

doing more to forward the real interest of His kingdom, than many that enjoy unbroken health and the widest opportunities. And it may sometime be said of her, as of one whose memory has been forever embalmed—"She hath done what she could."

## THE REVIVAL TEST.

Some surprise was excited by the very remarkable confessions made by the pastors of the Churches co-operating with Mr. Moody, at his first ministerial meetings. When once the example was fairly set, and two or three had bravely opened their whole hearts, the brethren with great frankness and tenderness confessed their spiritual wants, their neglect of manifest personal duties, and their great need of a fresh baptism from on high. The same results occurred in the early meetings held among the Christian laymen who offered their services as laborers together with the evangelists in the work of winning others to Christ.

One of the best possible tests of our own spiritual condition is to be thus immediately confronted with the work of securing the salvation of others. Unless we are in full harmony with the divine Spirit, we cannot work efficiently with Him. Without we are in hearty accord with our fellow-laborers, we cannot enter into common services with them with any hope of success. If we have no positive assurance of our filial and forgiven relation to God, we cannot tenderly and persuasively lead others to Him. If our previous life and conversation have been frank and unspiritual, without a frank and hearty confession we cannot with any confidence proffer the Gospel to others and speak of its divine peace and power. We must first of all secure, by hearty penitence, by open acknowledgment, and a new baptism of the Spirit, a clean heart, pure hands, and acknowledged moral power, before we can hope to accomplish much service in behalf of others.

The most effectual measures of Mr. Moody are his early and persistent efforts to bring his co-laborers into a condition of conscious, spiritual harmony with God. The success and extent of this portion of his labors largely measure the limits and permanence of his work. Volubility in address, an accumulation of pungent incidents, freedom in general instructions and in formal supplications, go but a short distance in awakening worldly hearts or in leading penitents to Christ. Clear views, and wisdom in the use of proper directions to the widely differing classes of seekers, are necessary; but the most vital element is a positive, present sense of Christ as an immediate Saviour, and a powerful grasp upon His promise to give the Holy Spirit to all in all the evangelical work. For if the human instrumentality is not quite as clear as might be desired in his directions to the sinner, if he carries with his words and in his prayers the Holy Presence, he will hardly fail to lead the honest seeker in the path of salvation. It is the office of the Holy Ghost to bear Christ to the hungry and thirsting heart, and He can sanctify broken bread to the feeding of a famishing heart.

It is a happy event when our pastors and people are arrested by such a sharp personal test as the necessity of entering upon revival work. The constant tendency of our lives is to drift. The tide around us flows away from God, and we drift upon the tide. A sudden catastrophe, like the unexpected turning of a railroad car, and the unexpected aspect of possible death, startles us, and we look about and within for immediate spiritual rest in the terrible exigency, and find, often sadly, that we have drifted away from the Cross. So this shock—self-questioning as to what we shall do about the work of God breaking out around us—startles us sometimes with unexpected revelations. Are we just in a condition to talk with our children and neighbors? Has our life been consistent, so that we do not fear to broach the subject of religion before them? Are we so informed with the Spirit of Jesus that both our affections and our words will be tender, and our invitations have a divine persuasiveness in them?

We have no doubt, in hundreds of instances, the first impression on the part of professed Christians has been to question whether any spiritual vitality remained in the heart, and to seek, with the earnestness and the penitence of a returning prodigal, the forgiveness and the benediction of the Heavenly Father upon whose face and heavenly home the back has long been turned.

The great trouble with almost all our late revivals of religion has been that they have been superficial. They have not broken in upon, or broken up, the worldliness of professed Christians. They have not turned a hand's breadth the direction of the tide that has flowed through Churches and Christian homes, as well as along our streets. The social element has long triumphed among us over the religious. We have sought to hold our young people, in the absence of the infinitely stronger divine tie, by the broader development and sanctification of the affectional and aesthetic elements. We have called in music, the drama, the fair and the festival; but still we do not hold the young people. Nothing will but vital and present godliness. It is a reformation, as we have often said, not simply a revival, that we need—a divine era, that will not only be a barrier to the terrible tide of worldliness, but cause it, by a divine energy, to flow back upon itself. We need a heavenly breath that will make everything, for a time at least, seem

an impertinence but personal religion and personal service for Christ. Life will flow back again soon enough into its regular channels. There is no serious danger of religious asceticism. We cannot get fairly back into the golden mean of daily righteousness, unless a divine flood, for a period, rolls all life back into the sanctuary. There are many hopeful intimations that such a period is close upon us. The signs of the hour are auspicious. God forbid that there should be any failure to read these signs on the part of our respected Christian ministers, or of hearty co-operation with any wise agencies that God sends into the field at the present hour, on the part of the thousands of Christ, for the salvation of our families, for our own sakes, let us consecrate ourselves heartily as unto the Lord, that He may work wonders among us.

## CONVICTION AND OBLIGATION.

Religious truth may come to a man's mind as a mere matter of conviction. Thousands of people believe the Gospel, who do not pretend to conform their lives to it. Men often make religious truth a study, become expert in expounding it, often quite earnest in defending it, and yet never obey it themselves. They can clearly state all the nice distinctions of Christian thought, without attaching any idea of personal responsibility to it.

Many departments of knowledge do not necessarily involve a personal responsibility. A man may know all about the compass, and become an enthusiastic student of surveying, and yet never dream of being a surveyor, and not be under the slightest obligation to become such. He may take a medical diploma, become an acknowledged authority in medical science, and yet never think of being a practicing physician. Understanding the art of ship-building does not put a man under any obligation to build ships; understanding the management of a ship does not make it man's duty to be a sailor. All the ordinary branches of learning may be studied as mere objects of intellectual interest, and may be left there if a man so elect. A man need not go down into the mines to dig because he has studied mining; and he need not build a railroad because he has studied civil engineering.

But there are departments of knowledge which touch life more nearly, and so involve obligation. To understand them is to come under these obligations. A man cannot understand the laws of his country and then innocently neglect them. He cannot dwell in the presence of great suffering, and know all about it, and yet feel no concern for it, and do nothing to relieve it. A man who knows what belongs to his neighbor cannot use that as if it were his own. If he knows what his neighbor's rights are, he is bound to respect those rights. So long as he is ignorant on these points, he may neglect them and be innocent. But knowledge brings responsibility. Knowledge is sometimes a mere matter of intellectual interest, but sometimes it reaches farther, and reveals duty. For a man to know his neighbor, is to come under obligation to respect his rights and interests; for a child to know his parents, is to be under obligation to honor them.

The Gospel is a beautiful system of truth, and men may well love to study it, and be delighted with its proportions and relations. But it is more than a system of truth; it is more than a beautiful service. It is truth, and well repays study; it is beauty, and well deserves admiration. But it is more than either of these; more than both of them put together; it is truth that touches life and duty. A man cannot touch God, and live as if He were not. He cannot know Jesus, and innocently ignore Him. He cannot know the way of salvation, and innocently or safely neglect it.

A man must obey the Gospel as well as understand it; he must conform himself to it as well as admire it; he must come as well as look; he must yield as well as understand; he must listen to the truth; he must conform to it. It is not enough to enjoy the forms of God's service; he must acknowledge God himself in his heart. It is not enough to say, "Lord, Lord," but he must do the will of the Father. We may have taught in our streets, and we may have listened to His voice; but if we obey not His voice, the answer will come to us as it came of old, "I know you not; depart from Me, ye that work iniquity." We may pity the poor, but the poor are not relieved unless our alms go with our pity. We may admire justice, but justice will be done unless our lives conform themselves to their requirements. We may respect the truth, and we may sometimes fancy that that will bring us the rewards of the truth. We may admire the character of Jesus, and we may fancy that this is something akin to conformity to it; but His word must become the law of our life as well as the theme of our thought. His character must become the pattern of our spirits as well as the object of our admiration. He himself must be "formed within us the hope of glory," before the knowledge of Him can do us any good.

Mrs. Dr. Daniel Steele gave an address of rare beauty and power, last Sabbath evening, in the M. E. Church, Newton, upon the claims and field of the Woman's Foreign Mission. Mrs. Steele has the happy gift of speaking without manuscript, with all the condensation, choiceness of expression, and grace of style of the most carefully written essay, and at the same time with womanly modesty, and a peculiar persuasiveness of manner. The service was one of great profit as well as pleasure to the audience that enjoyed it.

## FOREIGN CORRESPONDENCE.

My last letter was little more than a funeral essay; and I am sorry to have to begin the present one with the record of another and very great connexional bereavement. Rev. Dr. Stamp, one of our most noteworthy men, has been very suddenly called to his eternal rest. He had attained the "good old age" of seventy-seven years; but only a month ago he seemed likely to live on for many years. Dr. Stamp was in every respect a remarkable man. Tall in stature; upright as a pillar; of grave, thoughtful countenance, with yet an under-play of humor, and a frequent twinkle of the eye that betokened a genial nature; snow-white, close-cropped hair; such were the salient features of his physique. An exceedingly sound divine and sensible preacher, he failed to command anything like what people call popularity. Appreciated by thoughtful and cultivated hearers, he had none of the qualities which attract and dazzle the crowd; but his knowledge of the Methodist Discipline, in its most minute details, was thorough and very accurate. He was one of the wisest men in consultation that I ever knew. Though a thorough Methodist lawyer, he was not narrow or punctilious. He so administered discipline as to win the confidence of the people; and his decisions were sure to meet with general acceptance. His nature was eminently candid, and open to conviction—especially by the logic of facts. He belonged to a band of venerable men, attached by virtue of ancestry, as well as long usage, to institutions and forms which are much challenged at the present time. But he knew where, and when, and how, concessions might be made, in the interests not only of peace, but of the permanent consolidation of our economy. He took an active part in those private deliberations out of which has grown the new constitution of the Conference of the people called Methodists.

He was in London a few days before his death. He seemed in quite his usual health; boasted to me that nothing disagreed with him; and so on. I remarked, however, that he seemed to be growing old and haggard very rapidly; and there was something at once weird and solemn in his talk. He made frequent mention of the fact that he had just selected his grave in a cemetery near Liverpool; yet he was remarkably cheerful, and even playful. He had a way of preparing arithmetical and other puzzles by way of amusing himself, and testing the quickness of his friends, especially among the young folks, with whom accordingly he was an immense and universal favorite. He has written one or two biographical and historical works—the latter, such as the story of Wesley's orphan house at Newcastle-on-Tyne—illustrative of the rise and progress of Methodism in particular localities. For two years he edited our connexional year-book, with great assiduity and ability. It is believed that he has left many valuable collections behind; and we may hope that our literature will be considerably enriched from these sources. It appears that he had for some years known that he had heart disease—a fact which scarcely any of his friends suspected. On his return home at the end of last year he complained of having had a cold journey, but soon appeared to recover health and spirits. He arose as usual on New Year's day, and went cheerfully about his customary pursuits. He wrote as late as nine o'clock at night; then complained of difficulty of breathing, and though medical attendance was promptly rendered, that difficulty increased, and before midnight he "fell on sleep."

There is not very much to say respecting Methodist ministers in general. Our new hymn-book, however, must be noted as an immense and remarkable success. It is amazingly popular, and the congregations which do not use it are quite the exceptions. Some of the hymns in the new supplement are especially grand, or melodious, or tender, or devout; and the select Psalms furnish an admirable variety better suited for general public worship than those rich treasures of hymnology contained in the whole book, and which are so profoundly experimental in character. Several of the new hymns are in metres previously unknown among us; a new tune-book has therefore become necessary, and a sub-committee is busily engaged in the preparation of one.

While on the subject of our connexional literature, I may remark that a revolution has been effected among our periodicals. For some years past we have had two monthly "magazines," technically so called—the old "Wesleyan Methodist Magazine," at 1 shilling, and the "City Road Magazine," at 4d. per month. The latter, under the able and spirited editorship of Rev. Benjamin Gregory, was very successful and popular; but the former had lost much of the prestige which once belonged to it. It was scarcely addressed *ad populum*; and its articles, though marked by very great ability, were for the most part on subjects in which educated or theologically inclined readers would be likely to take much interest. Its circulation had latterly much declined. It was therefore decided to change the system altogether. The "City Road Magazine" has been suppressed, and the "shilling magazine," as the other was usually called, has been reduced in bulk, and is sold for 6d. Judging from the first number, the change is decidedly for the better. The topics are admirably chosen, and exceedingly well treated. I understand the demand has been very large; and if the quality of the articles be main-

tained, it will undoubtedly have a large circulation.

The committee on lay representation is to meet early next month, to receive and consider the report of the decisions of the district meetings upon the details of the scheme submitted by the last Conference for their consideration. The decisions of this committee thereupon will be reported to the May district meetings. An adjourned meeting of the committee will then be held just before Conference, and will report to that body on the whole scheme. The committee of next month will also have to consider a programme of Conference business adapted to the new constitution. Next Conference will almost certainly be the last after the old-fashioned model; and, as the principle of the new constitution has been admitted, and the subjects for consideration in the clerical and mixed Conferences respectively have been determined on, I expect that but little time will be occupied with the details, and probably the last exclusive Conference will be rather a dull and routine affair.

Our zealous and indefatigable President is displaying extraordinary activity and vigor. We do not see much of him in the committees; but he literally "travels at large" more than any of his predecessors, and seems to have become a kind of connexional evangelist. The executive functions of our President during the intervals of Conference are much fewer than those of our Bishops. Indeed, except in a very few specified cases, he may be said to have nothing of the oversight which is implied in being a Bishop. But the opportunities of pervading the Connexion with his personal influence are very many, especially in the case of a man so vigorous and young-hearted as Alexander McAlay. He is perpetually at work, holding revival conventions, preaching all over the country, and laboring hard to arouse the evangelistic spirit of the Connexion. And God is greatly blessing him, and making him a conspicuous blessing. He has, moreover, ample private means at his disposal, and sets a noble example of large but discriminating beneficence.

I presume "the Tooth scandal" has attracted your attention. Rev. Mr. Tooth, of Hatcham—a village close to London on the southeast—is one of the most advanced of all rivalists; and was lately prosecuted for practices which differ only in form, and that in a very slight degree, from the ritual of the Church of Rome. The provincial court of the Archbishop of Canterbury found him guilty of the practices in question, forbade them, and sentenced him to be suspended for a time from the exercise of clerical functions. The reverend gentleman denied the jurisdiction of the court as not being a Church court, but simply a lay tribunal which he could not conscientiously acknowledge, and before which he would not plead. The court, however, did its work in his absence, and notice of its decision was duly delivered to Mr. Tooth. But the reverend gentleman took no notice of it. He went on with the usual service. Then the Bishop interposed; not only inhibiting Mr. Tooth, but commissioning another clergyman to take his place, and do his work. That clergyman, however, was met at the door by Mr. Tooth, his church-warden, and an athletic group of "barkers;" and he was informed that he would not be allowed to obey the Bishop's mandate, and that, if necessary, force would be employed to prevent his officiating. He very wisely retired. But public curiosity and indignation began to be aroused; and, on the following Sunday, an immense crowd assembled, and a small riot broke out. Accordingly, on the next Lord's day, the church warden were found to have barricaded the church by a fence right across the road in which it stands; and no one was to be admitted but by ticket. Here arose another complication. By what right had the church warden presumed to block up the public highway, or to prevent any parishioner from attending his parish church? The promoters of the suit against Mr. Tooth thought it high time to put the law in force; and applied to the court accordingly. After hearing and considering the facts, Lord Penzance, the judge of the Archbishop's court, pronounced him in contempt; decided to report him accordingly to "the Queen in chancery," with a view to his imprisonment; and condemned him in the costs. The reverend gentleman immediately became "conspicuous by his absence," but ultimately surrendered himself to the sheriff of Surrey, and was at once accommodated with lodgings in Horsemyer Lane gaol.

Of course, Mr. Tooth has become a martyr, and is represented as suffering in the cause of religious liberty. But this absurd notion will never prevail. Mr. Tooth and his friends know perfectly well that he might have walked out of Hatcham church at any moment, and set up any form of worship he might please, without the least interruption or disturbance of any kind. What he wanted was to hold and enjoy the benefices of a clergyman of the Established Church while defying the laws by which that Church is governed. That is the essence of his claim—to do as he pleases in the conduct of divine worship in a place where he is paid and sworn to conduct it only according to a certain rubric. The court of his Archbishop—as truly a spiritual court as any other by which Church of England law is administered—declares his practices illegal, orders their suppression, and punishes him with temporary suspension. He persists in his clerical functions in spite of his suspension, and obstinately adheres

to the condemned ritual, bringing on by his outrageous conduct scandalous and violent riots on the Lord's day. This martyrdom? This an imitation of Dr. Guthrie and the noble men who founded the Free Church of Scotland in 1843? Mr. Tooth's friends institute the ridiculous comparison. Dr. Chalmers, Dr. Guthrie, and their followers, walked out into the free air, surrendering every benefice in order to secure liberty to obey their consciences. Kirk, and manse, and glebe were abandoned in pledge of their sincerity. As they could not obey the State's laws, they abandoned the State's pay. Let these brawling and truculent priests give any corresponding proof of sincerity, and they may claim to be in the same category. But they want Protestant pay for doing the Pope's work; and, while violating every law of the Church, and every vow of canonical obedience, demand to be upheld by that Church in all their offices, honors, and emoluments.

At the same time, the principle of the supremacy of the law having been once vindicated, it is to be hoped that the distinguished prisoner will not have to endure a long incarceration; and it appears that his apartment in his new palace is not as suitable and comfortable as it might be. This is to be regretted; for poor Mr. Tooth is a gentleman, however misguided, and should not be treated as a criminal. He should have as much material comfort, as much freedom, and as much access to his friends, as may be consistent with his safe-keeping; and he should soon be let go. It seems there is a power in the courts to liberate a man even against his will; and probably in a few days this modern sham-martyr will regain his personal liberty. If he is well advised he will set up somewhere as a free Churchman, and no doubt he would easily find admirers to build him a highly-ornate, medieval church, and deck both the building and the parson with all the quaint and ugly splendor to which he attaches so much importance. Anywhere in England, Mr. Tooth, except in a sanctuary belonging to that National Church!

YOUR ENGLISH CORRESPONDENT.  
London, Jan. 26, 1877.

## Editorial Items.

We can readily see why the apparently large numbers that enter the inquiry-rooms in the Tabernacle and adjoining churches do not seem to swell, proportionally, even the city Churches that are in entire harmony with the evangelical work. A large number of the persons impressed at these meetings have come in from surrounding towns, and will return, of course, to their homes and unite with the Churches near their residence. There are scores already who have taken their first step in these great meetings, who are bearing testimony to the spiritual work wrought in their hearts, hundreds of miles from the city. If the work grows in power for the weeks to come, as during the past fortnight, there will hardly be a hamlet in the northern and eastern portion of New England unvisited by these earnest, Christian men and women from a distance very properly bring the unconverted members of their family and friendly circles, that they may enjoy the impressive meetings of the Tabernacle, and are permitted often to rejoice over their awakened conviction, their hearty repentance, and divine peace. These are seen in tears moving down the aisles, and hear their new-born testimonies in the inquiry-rooms, but find their spiritual homes in the country.

According to the announcement, the State Prohibitory Committee, held a public meeting at Tremont Temple, last Thursday evening. A very large audience was in attendance, drawn doubtless by the reputation of the eminent speakers of the occasion. Judge Pitman was warmly welcomed, and made one of his clear, forcible and persuasive addresses, setting forth the province of law in the defence of the community from outward evil, and the immorality and powerlessness of the license system. He paid a high tribute to the power of the Christian Church to cure moral evils in the community, but thought, on this subject, that there was in a large degree responsible for the license system, now cursing the State. In England the reform is nobly carried forward by Cardinal Manning of the Roman Catholic Church, and by some of the heads of the Church of England. The Judge showed by the unquestioned testimony of the license commissioners themselves, that the license law was an absolute failure. So reform suggested by these commissioners would abate the evil of intemperance in Boston. Judge Pitman argued that only by a distinct, political, prohibitory party would the great moral combination formed against any legal measures be broken down, and such a statute as would be effectual be secured and executed.

Mr. Phillips, who was never more warmly received by a Boston audience, made one of his powerful, denunciatory and effective philippics. He denounced the license law, showed the fearful increase of tippling shops in the city, the folly of attempting to stay drunkenness by a license, or to secure the execution of a prohibitory law by a municipal police. He wanted "a law with a hand in it." Altogether the meeting was a fine one and full of inspiration.

The Church universal as well as the Presbyterian Church met with a great loss in the death of the late Henry B. Smith, D. D., LL. D., for twenty years professor of systematic theology in Union Theological Seminary, New York city. Before that he was a professor of moral and intellectual philosophy at Amherst. He was a man of remarkable ability, and of peculiar calmness and sweetness of temper; his qualities of mind and heart were equally remarkable. He was one of the clearest and strongest of the theologians of his Church—a man of extensive learning and of wide culture, having a European as well as American reputation. He was also a great preacher, and an effective writer. His monument, which he hoped to leave behind him—his Systematic Theology—was not completed; but he has impressed himself and his opinions upon hundreds of students, and while he rests from his labors, his works will continue to follow him.

The remarkable illustrations of the power of divine grace to remove even the most uncontrollable appetite of an abandoned drunkard, when penitently trusting in the prom-

**MAGNIE**, 11-12 ...  
... on Cold St., Boston.

## THE SUNDAY SCHOOL.

First Quarter.

Sunday, March 4.

Lesson IX. 1 Kings xxi. 4-14.

BY REV. W. E. HUNTINGTON.

## THE STORY OF NABOTH.

After Elijah had received his commission upon Horeb, he found Elisha, "who was ploughing with twelve yoke of oxen;" and Elisha became his follower. Five years afterward Benhadad, king of Syria, made war upon Ahab, king of Israel, but even with his thirty-two confederate kings was defeated by Ahab with his two hundred and thirty-two princes of the provinces. The following year another victory was gained by Israel over Syria; but because Ahab, did not destroy Benhadad when he was in his power, Jehovah decreed against Ahab. "Thy life shall go for his life, and thy people for his people." We find Ahab, in the lesson before us, under the shadow of his doom. And yet he is not repentant. Because he did not love God, any sin was possible to him. He had broken the first command of the Decalogue, and therefore it was to be expected that he would also break the tenth, or even all the ten, if occasion made it seem desirable. Greed of gain is the enormous sin which has cursed our race from the beginning until now. In Paradise it was the fruit of the tree of life; with Ahab it was a little spot of ground lying next to his palace; with Ananias and Sapphira it was a part of the price of their estate; with Judas it was thirty silver pieces; in each case there was an overmastering passion to possess something that ought not to be possessed, for a black sin lay in the path which led to the coveted treasure. Only once in all the Bible is covetousness sanctioned: Paul says, "Covet earnestly the best gifts."

Ahab came into his house heavy and displeased, etc. He had offered first to trade with Naboth for his vineyard, giving him another vineyard in exchange; or he would, if Naboth preferred, give him the price of the ground in money.

This choice piece of ground Ahab wanted for the enlargement and beautifying of his royal estate. Naboth was of an illustrious family, according to Josephus, and apparently loyal to the ancient Mosaic rules, one of which was that the rights of a land owner should not be disregarded. It is quite probable, from the terms of his refusal, that Naboth felt some religious scruples about selling his property to an idolatrous king. Ahab felt chagrined and angry at being refused. He walks over it, like a petting child.

Will not give thee the inheritance of my fathers. Naboth had a right to his own. There was no doubt a sacredness about the home of his ancestors that made him unwilling to part with it, at any price. And the king ought to have respected this feeling of the nobleman. Selfishness makes men forgetful of the feelings and rights of others. "Put yourself in his place," is a good rule; it helps us to sympathize and to act considerately.

He laid him down upon his bed, etc. Evidently in an uncomfortable mood. There is a sign of conscience in his conduct. He may have been plotting the very thing that Jezabel afterwards, with her reckless daring, executed against Naboth; but he had not the depravity of the queen to throttle conscience. He might have reasoned as did Machbeth:

"Besides, this Naboth hath borne his faculties so meek, but he is no clear in his great office; that his virtues will plead like angels, trumpet-tongued, against the deep damnation of his taking-off. I have no spur to prick the sides of my intent, but only vaulting ambition, which o'erleaps itself, and falls on the other."

Why is thy spirit so sad? etc. Jezabel discovers the surliness of the king, and wants to know the reason of his mood.

Because, . . . Naboth . . . answered, I will not, etc. Because his royal wish, forthwith, had not been gratified, and he could not have the garden upon which he had set his heart.

Doth thou now govern the kingdom of Israel? Are you king, and yet playing the petulant child? The unscrupulous woman saw no obstacle in the path of her king, either of conscience, or of justice, to hinder him from the possession of the vineyard.

I fear thy nature; it is too full of the milk of human kindness, to catch the nearest way; thou wouldst be great; art not without ambition; but without the illness should attend it; what thou wouldst highly, that wouldst thou holily; wouldst not play false, and yet wouldst wrongfully win?—Lady Macbeth.

Arise, and eat bread, and let thine heart be merry. Jezabel has already solved the problem, and now is determined to nerve the king to the pitch of her own wicked purpose.

Art thou as dead to be the same in thine own act and valour, as thou art in desire? Wouldst thou have that which thou esteem'st the ornament of life, and live cowardly in thine own esteem, letting 'I dare not' wait upon 'I would,' like the poor cat 'I' the adage?—Ibid.

I will give thee the vineyard of Naboth. The stronger nature asserts itself. Jezabel has no scruples. The feeble resolution of the man is overmastered by the bold and bloody spirit of the woman. Ahab was covetous, but not yet prepared to be cruel. His wife, with the deadliness of revenge for the fallen Baal-priests on Mt. Carmel, hurried to unite her cruelty to Ahab's avarice, and so gain the vineyard.

She wrote letters in Ahab's name. The king consents to all that Jezabel does, by his silence. He is willing to shut his eyes until he may open them upon Naboth's vineyard as his own palace-garden. He is a coward-criminal.

nal. He becomes a despicable tool, letting his name be used, while he cheats himself with the thought that he has nothing to do with the wrong. Silence is a crime when that silence allows sin which might be prevented by our active opposition.

Sealed them with his seal. She took the ring from the king's finger and with its signet sealed the letters, thus stamping these messages with the sign of his assent to the plot.

Sent the letters unto the elders, etc. The king and queen were at this time living in Samaria, and the letters were sent to the civil officers of Jezreel where Naboth lived.

Proclaim a fast. Fasts were proclaimed for special occasions affecting national interests. The elders were to call a gathering of the people, and throw out the hint that some one had grievously sinned. "False face must hide what the false heart doth know."

Set Naboth on high among the people. No public accusation was to be made against Naboth beforehand. But the magistrates were to see that he should occupy a conspicuous place in the crowd.

During a trial the accused person was placed on a high seat, in the presence of all the court; but as the guilty person was supposed to be unknown, the setting of Naboth on high among the people must have been owing to his being among the distinguished men of the place.

Set two men, sons of Belial, before him. The pretense was made to the people that a great calamity was impending; that Naboth was the Achan in society whose blasphemies were drawing down upon the nation this curse. False witnesses must therefore be provided, sons of Belial, worthless fellows, who could be easily bought up for this foul work, who were to testify against the doomed man. What made this crime the worse is that a form of legal prosecution was used as a mask for the assassin's quest.

Thou didst blaspheme God and the king. We are reminded of the false charge against Stephen, and of his fate, by this story of Naboth. According to Mosaic law blasphemy was punished by stoning (Lev. xxiv. 16). They did not pretend to go through with a fair trial, but vociferously urged the charge, through these sons of Belial, and passed sentence.

The men of his city . . . did as Jezabel sent unto them. Men who held office under royal appointment or favor were only royal tools in the hand of Jezabel. More from self-interest, probably, than because of enmity against Naboth, these magistrates of Jezreel consented to this scheme for the ruin of their fellow-townsmen.

They proclaimed a fast, etc. The royal edict was followed out explicitly. There is not the slightest reason to suspect that Naboth had offended against God or the king. On the contrary, we may fairly suppose that he was one of the seven thousand who had not bowed the knee to Baal, but had been true to Jehovah in whose name he had refused Ahab the vineyard. Little did Ahab or the elders of Jezreel care for a Levitical law. Jezabel no doubt hated Naboth because he was not one of her idolatrous followers, and in that base woman's heart alone, was there reason for his death.

Naboth is stoned, and is dead. This is the message which was returned to Jezabel after the tragedy was completed. We read further on in this chapter of crime, that Ahab, without remorse, took possession of the coveted vineyard. But very soon Elijah was in the presence of the wicked king, confronting him with another message of death. Ahab greets the prophet—"O mine enemy." It was his own conscience that accused him; and the integrity of Elijah's character was in such contrast with his own iniquity, that he was constrained to cry out as the possessed men of Gadara cried out against Jesus. Ahab was stricken with remorse at the curse pronounced by Elijah, and put on sackcloth, and fasted and lay in sackcloth, and went softly."

## ZION'S HERALD QUESTIONS.

From the Notes.

Sabbath Lesson Series, March 4.

1 What excited Ahab's covetousness?

2 Was Naboth, probably, loyal to the faith of his fathers?

3 Explain his sullen conduct after the refusal of Naboth.

4 How did Jezabel show that she really governed the kingdom?

5 Why was a fast proclaimed?

6 Was Ahab implicated in the wicked scheme for Naboth's destruction?

7 Why is it that covetousness is apt to lead to all kinds of crime?

8 Do you covet only God's best gifts?

There was a "Bible-class teacher." There are men who count themselves a grade higher than Sunday-school teachers. They don't attend the teachers' meeting; nor do they use the uniform lesson; for they feel above all that. He was a man of this sort. He took for his lesson "The Sermon on the Mount." Of course he could teach that. He attempted to read the beatitudes one by one, explaining them as he read; but the first proved too much for him. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." "That means," he said, "Blessed are the poor in spirit." The "poor in spirit" are—well, I don't think I can improve on Scripture. "Blessed are the poor in spirit." We'll pass on. This is a simple fact. The "Bible-class teacher" was right as to the limits of his ability. The only trouble was in his attempt to go beyond his capacity. —Melbourne Spectator.

## THE VALUE OF A CONSISTENT LIFE.

BY J. K. H.

When I was very young, only a few years old, I remember very distinctly being deeply impressed with the necessity of personal religion, and the importance of the salvation of the soul. I had been early taught the value of prayer, and brought to the house of God by pious parents. But there was one thing which possessed more influence in leading me to think of eternal things than any, or all, other circumstances combined.

This was the holy and consistent life of our Sunday-school superintendent. In his life were all the Christian graces concentrated, and the fruit of the Spirit shone forth, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Yea, he seemed truly to have crucified the flesh, and to live in the Spirit, and to walk in the Spirit.

Was it faith? He lived in humble reliance on his heavenly Father. Was it love and humility? These shone continually in his daily life, and were exhibited in his every action.

He was remarkable for punctuality. As a prayer and class-leader he was always in time, no matter how distant the appointment or inclement the weather. His exhortations were concise and impressive, being accompanied on all occasions with the sword of the Spirit.

But although faithful in the performance of his religious duties, yet it was the meek temper, the unobtrusive demeanor, the thorough spirituality and cheerfulness, which characterized his business, his home life and conversation, that won most souls for the Redeemer's kingdom.

I remember after being absent from that town for several years, during which time most of the young people were grown up, that I returned on a visit to an aunt who still resided there. The Sunday after my arrival being that of love-feast, I once more attended the house of worship, where as a child I had learned to pray to my heavenly Father, and sat listening to the great number of young people rising and relating what God had done for them, as one by one they told in different words how they were plucked as brands from the burning, and the new song, even praise unto God, taught them.

I could do naught but lift my soul in adoring gratitude to God, as each member of that saved company of youthful followers of our Messiah, attributed their salvation to the humble instrumentality of that Sabbath-school superintendent, and stated that it was owing to coming in contact with him in his hourly and daily life.

He had the joy of seeing all his own family converted, and walking a life of faith. A young and intimate friend who had actually mocked and made light of religion, also told afterwards that it was the same holy life convinced him that there was a reality in religion, which led him to see his own sinfulness and seek and accept salvation in Christ Jesus. His own words were, "I never should have been a Christian, only K. J. lived Christianity."

How many now are speaking, living witnesses, testifying to the grace and long-suffering of God, who can trace their first serious impressions and their ultimate salvation to that one life, we may never be permitted to know here, and which eternity alone can reveal.

He is living still. Some of the souls of his humble, loving service are safely landed, anchored forever in the haven of rest; others are fighting and working and following on to know the Lord; but the time is not far distant when each and all shall join their hal-lujahs unto Him who washed us in His own blood, and hath made us kings and priests unto God and to the Lamb.

"Glory, honor, praise and power Be unto the Lamb forever, Jesus Christ our Redeemer, Hallelujah, Praise the Lord!"

Dear reader, let me say in humble love, what we want is every-day Christians; not those who wear it as a Sunday dress, but those who take it to their homes, live it in their families, bring it into their every business transaction, and so incorporate it in their daily walks in life as to offend none of Christ's little ones, but in love win all. Cliftondale, Mass.

## The Family.

ESTHER GOODWIN'S POLITICS. BY MARY MORRISON.

In a low, brown cottage in the Connecticut valley lived Esther Goodwin. She was of Quaker origin, and had always remained true to the faith of her ancestry.

The cottage was situated on the brow of a hill and surrounded by a little garden of vegetables which Friend Goodwin, Esther's spouse, carefully planted and hoed every year, raising beside their own, enough for a neighboring grocery.

Esther was a noted housekeeper. Her spring and fall cleaning were done before any one else had begun to think of doing theirs. Her cream and butter were the sweetest of any in the region, and her "apple butter" was the envy of every housekeeper in the county.

Esther herself, in her suit of drab, her soft gray hair parted smoothly

over her calm, unwrinkled forehead, her gentle blue eyes looking out upon heaven and earth as if they were both her own, was a fair picture of content and comfort.

On Sundays she harnessed old Dobbin to the wagon, and seated by her husband, with his long brown coat and broad-brimmed hat, drove to the meeting-house. Sometimes the Spirit moved her to speak, and every one was still when, in her clear tones, she spoke with an earnestness of manner which won all their hearts.

Everybody, young and old, carried their troubles to her—the old man whose son had run away to sea; the young girl whose lover had proved unfaithful; the farmer whose crops had failed; and the little child that had torn her dress—all received comfort.

"Over opposite" lived quite a different personage—Miss Betsey Small—in a plain, white, two-story house shaded, or rather marked off, by two dreary, gray poplars. Tiger lilies and crimson phlox decorated the unknown grass of her front yard, and the windows of her house were shaded with dark green paper. The old brass knocker, with its perpetually grinning face, hung silently on the door.

Miss Small entirely ignored her garden, but devoted herself strenuously to the inside of her house which no one else ever saw. She took four daily papers and dug deep into politics.

One could hardly see a greater contrast than Esther Goodwin and Betsey Small, as they sat together in the back porch of the latter's house. Esther was paring apples and stringing them to dry. Betsey's wiry figure was leaning against a post; her arms were folded, and she was regarding the patient little woman in gray with anything but an amicable expression.

"I tell ye what 'tis, Miss Goodwin, there ain't no sense in the United States government. I'm for female suffrage—woman upraised on a pedestal; the vote in one hand, and the other held toward the needy and oppressed. It is the only thing for Columbia."

Here her eyes rolled, and her hard hand came down with an emphatic pound on a neighboring pile of milk pails, causing them to shake and clatter, as if there were an earthquake. They alone, however, were moved in the grandiloquent speech of Miss Small.

"I think thee worries thy head too much about all this voting, Betsey. Thee worries thyself up into a fever, and does no good to thyself or anybody else."

Miss Small's thin, bony cheeks flushed, as she said, "Miss Goodwin, if it was anybody but you, my soul would rise in just indignation. As it is, I consider your soul cramped, stilted by—well, dried apples, so to speak. You have not looked through the magnifying glass of the political atmosphere of the globe. I—have! The love of country, so to speak, does not appear to you in the vivid prismatic hues that it does to me."

"I think thee forgets, Betsey, the two boys whom I gave to the country against the will of John and our society."

## THE OLD MAN ON THE MOSSY STONE.

(Published by Request.)

By the wayside, on a mossy stone,  
Sat a hoary pilgrim sadly musing;  
Of I marked him sitting there alone,  
All the landscape like a page perusing;  
Poor, unknown—  
By the wayside, on a mossy stone.

Buckled knee and shoe, and broad-rimmed hat,  
Cost as ancient as the form 'twas folding,  
Silver buttons, queue, and crimped cravat,  
Oaken staff, his feeble hand upholding,  
There he sat!  
Buckled knee and shoe, and broad-rimmed hat.

It was summer, and we went to school,  
Dapper country lads and little maidens,  
Taught the motto of the "Dunce's Stool,"  
Its grave import still my fancy lads,—  
"HERE'S A FOOL!"  
It was summer, and we went to school.

When the stranger seemed to mark our play—  
Some of us were joyous, some sad-hearted—  
I remember well, too well, that day!  
Often times the tears unbidden started,  
Would not stay,  
When the stranger seemed to mark our play.

One sweet spirit broke the silent spell;  
Ah! to me her name was always heaven!  
She besought him all his grief to tell  
(It was then thirteen, and the eleven.)  
Is there a soul?  
One sweet spirit broke the silent spell.

"Angel," said he sadly, "I am old;  
Earthly hope no longer hath a morrow;  
Yet, why I sit here thus I shall be told;  
Then his hand, his feeble hand upholding,  
Down it rolled!  
"Angel," said he sadly, "I am old.

"I have tottered here to look once more  
On the pleasant scene where I delighted  
In the careless, happy days of yore,  
Ere the garden of my heart was blighted  
To the core!  
I have tottered here to look once more.

All the picture now to me how dear!  
For this gray old rock, where I am seated,  
Is a jewel worth my journey here;  
Ah! that such a scene must be completed  
With a tear!  
All the picture now to me how dear!

"Old stone school-house!—it is still the same!  
There's the very step I so oft mounted;  
There's the window creaking in its frame,  
And the notches that I cut and counted  
For the game;  
Old stone school-house!—it is still the same!

In the cottage, yonder, I was born;  
Long my happy home—that humble dwelling;  
There the fields of clover, wheat, and corn,  
There the spring, with limpid nectar swelling;  
Ah, forlorn!  
In the cottage, yonder, I was born.

"There's the orchard where we used to climb,  
When my mates and I were boys together,  
Thinking nothing of the flight of time,  
Feeling naught but work and rainy weather;  
Past its prime!  
There's the orchard where we used to climb!

"There's the mill that ground our yellow grain;  
Pond, and river still serenely flowing;  
Cot, there nestling in the shaded lane,  
Where the lily of my heart was blowing,  
MARY JANE!  
There's the mill that ground our yellow grain!

"There's the gate on which I used to swing,  
When I came to school, and when I went;  
There's the gate on which I used to swing,  
When I came to school, and when I went;  
When I came to school, and when I went;  
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When I came to school, and when I went;  
When I came to school, and when I went;

upon those that were saved. Having once seen the windows of heaven opened and the fountains of the great deep broken up, every gentle shower that descended to refresh the earth, and every flash of lightning, must have brought to their memory the terrible flood of waters sweeping over the tops of the mountains and destroying everything in its fearful raging. Indeed, their very existence would have been a burden, had not God, who is always plenteous in mercy, that they should not be in bondage to this fear, set His "bow in the cloud" as a perpetual sign of His covenant with Noah, that the waters should no more cover the earth. The seas were henceforth to be confined in the basins prepared for them, and the rivers to run in their appointed channels; and they were no more to bury all life in one common sepulchre.

We can scarcely imagine the peace and comfort this must have brought to those to whom it was originally given; nor can we ever tell how much of our own assurance of faith has come from the beautiful hues of this glorious and radiant arch. When the foul earth had been renewed and purified with water, it was fitting that the memorial of so great a work should be the pure, bright rays of the sun, which of all things is most like God with its light, and warmth, and life-giving influences, shining through the drops of the water, by which the purification had been wrought, and by them have their colorless beams divided, and their component hues, which are the source of all beauty, shown in the arch which is the emblem of strength, spanning the windows of heaven, as though these radiant bars were to keep them closed forevermore. From this bright and everlasting memorial, we may draw many precious lessons. Among the most obvious, are:

1. God's love to men. In man's hour of greatest peril, when all his own strength and wisdom are as nothing before the raging of the elements, God saves His own, in His own way, and gives them a renewed earth upon which to serve Him, with its sins and its sinners washed away together, the flood of waters being a type of the blood of the Redeemer which was to cleanse and purify His own, and bear up in safety the ark of the covenant in which His loved ones rest secure while the floods of God's wrath are swallowing up His enemies.

2. God's graciousness to men. The covenant is made with Noah and his seed that the restless waters shall henceforth be restrained, and that even to the proud waves the bounds are set which they nevermore can pass; and His goodness is so great that He aids our weak and imperfect faith, and shortness and dimness of sight, by painting as the sign of the covenant this gorgeous bow of promise where all may see it, as a shining witness of His truth and faithfulness forever.

3. Purity in men necessary. The bow always appears on the side opposite the sun. His rays have to shine through the rain-drops and paint their arch upon the other side of the sky. So the rays of the Sun of Righteousness must shine through us before any bow of promise will appear for us; and if we are not pure and clear, these rays will be absorbed or reflected, for it is only clean fingers that can untwist their beauteous strands. Water mixed with earth, were it even sands of gold or dust of diamonds, can form no rainbow; it must be drawn up into the sky, leaving all its impurities in the pools whence it was taken, before it can transmute the colorless rays into these brilliant hues.

4. A dark background. The bow always looks faint on the blue, and where the light is bright, it is almost invisible. So the darker the background of sin and worldly iniquity upon which the light shining through us may be cast, the brighter will its colors glow.

5. No rainbow at noonday. When the sun is high above the horizon, his rays shining through the rain-drops strike upon the ground, and notwithstanding the many beautiful features upon the face of our mother earth, they lack the smoothness, and purity, and symmetry in form and color, which are needful in hues that these delicate, heavenly bodies may be seen. They can become visible only when thrown upon the curtains which hang in the sky. The bow of promise is not of earth, but of heaven. It is born there, passes through the earth, but stays not, and is not even seen until it resumes its place in the upper, purer realms.

6. Beauty. No other thing in earth or sea or sky is so beautiful. Neither nature nor art have ever equaled it, nor have they even approached it save in the glory of the sunset. Even the morning, though full of promise as the ardent rays of the sun illumine with flame the baleful vapors which the earth ceaselessly exhales during its absence, is but an earnest of the more radiant glory which is to come. But in the evening, when these impurities have all been consumed, he does paint pictures upon the sky more gorgeous, and vast, and beautiful than the imagination of man can conceive, or his memory retain—the very images of the "cloud-capped towers and gorgeous palaces," with spires of silver and domes of gold, lining the streets of the celestial city; and at the same time gliding the "delectable mountains that stand upon the skirts of paradise."

7. Promise. But not even the monarch arch of the day, with the clouds of heaven for a canvas, can paint any other thing to equal the arch of seven colors, resting upon the earth and upholding the heaven which at the same sweet hour spans the eastern horizon.

For the first, although the earthly shadow of the heavenly, as it fades away in the west, speaks of death—the peaceful passing away of the worldly day lighting up the clouds which obscured its meridian glory, into radiant splendor as they fade into the darkness; while the other which glows in the east is the earnest of the resurrection morning, when the night shall have been spent and the eternal day shall have dawned. "And there was a rainbow round about the Throne, in sight like unto an emerald." "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire!"

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